





Division 1

Section 7



Digitized by the Internet Archive
in 2015

<https://archive.org/details/missionarylink93unit>

THE
MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America
FOR HEATHEN LANDS.

VOL. 9.

MAY, 1878.

No. 3.

WHILE we write, two of our loved and faithful laborers of India, are on their homeward way, with the hope to restore shattered health in their native land. One of them is Miss Brittan, the pioneer of our Zenana work, the other, Miss Ward, whose devoted service for over seven years in India, has inspired our warmest love and gratitude. May these brave standard bearers receive a warm welcome for their work's sake.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from MISS LATHROP.

THE HARVEST.

During a recent visit to Calcutta, I listened to a most interesting account from a lady belonging to the "Normal School Society." She told me how a Hindu father had brought his young daughter, a widow, from Benares to the missionaries in Calcutta asking them to baptize her. He said he was convinced she never could be happy unless he allowed it, and he thought more of her happiness than of what his Hindu friends

might say. She was baptized and he went back alone, leaving her with the ladies.

A few Sabbaths later, one of our missionaries, Miss Coles, who formerly worked under the Normal School Society in Benares met this convert at church, and the girl at once exclaimed, "My old teacher, how glad I am to see you!" Miss Coles was rejoiced to meet her a Christian, whom a few years ago she left a worshiper of idols. How true it is that one sows and another reaps!

Two years ago, a lady from the country found in a recent convert in Calcutta, one with whom she had labored and prayed and for whom she had felt much cast down, because she did not then brave all and confess Christ openly. A little more teaching from another, and a little longer time to consider was needed, and who can say how much more of the teaching of the Holy Spirit, brought her at last to the point of decision. This woman has gone to a distant station to begin work as an instructor of her country-women. She came in to-day to say "good-bye," and as she took my hand, she said, "This is the first time I have ever gone to work for others, and I feel so weak. Never forget to pray for Nilmone that she may do good work for Christ; He has done so much for her!"

Some travelers on their way around the world went to see some of the Zenanas on Monday, and seemed so pleased with our work, that they felt a fresh impulse to uphold the cause of missions. It is too often otherwise with travelers in this land. They take no pains to see the work nor to inform themselves, and then go home and say money is wasted on missions. From what I know, I am sure it is not.

I have often wished that I could take with me those who care so tenderly for this work at home, and show them the homes into which they are trying to pour that light which makes their own life so blessed. They would never relax their efforts, but would, if possible, use them with redoubled vigor for the cause of Christ among the women of India. We would think the homes forbidding and devoid of every comfort, but having never known anything better, they do not feel the priva-

tions as we should. A hard wood bed, a box to keep the jewels safe, a few brass and iron vessels for cooking and eating from, a small mat to spread upon the mud floor for a seat, and a few soiled articles of bedding comprise the furniture of the rooms of many of our pupils, and some of those not esteemed poor either.

How blessed is the opportunity of carrying the news of a Saviour's love into scenes like these.

Letters from MISS MARSTON.

ENCOURAGEMENT.

A young Bo under my instruction, interests me greatly, as well as her husband, who watches the progress his little wife makes, and does not interfere with my religious teaching. Her husband came in one day to see me, and expressed his regret that his wife was obliged to pay a visit to Benares for two months, but promised to write to me as soon as she returned, that I might resume my teaching. I always have forebodings when a house is closed to us; not being sure that the true reason is given, I shall watch this house and go at the end of two months, whether I am sent for or not.

One house in which I visit I call my Bagan house, which means garden. Shut out as my pupil is on the upper part of a Zenana, from all outer life, she has doubtless caught a glimpse of the world God has made so beautiful, and longs to have something of it for her own. A trellis has been put upon the verandah from the steps to the bed-room door, and on either side with great labor, a bed of earth has been made and planted with the gorgeous vines and shrubs of India. The vines are trained over the trellis, and just inside this pleasant shade we sit for our lesson. The pupil is not young, and years of ignorance and superstition have left their blight upon her, but she is so eager to learn, she is willing to sit for hours to know all I have to teach her. She often says when my hour is ended and I rise to go, "Can you not stay longer?" The progress is very slow, and if I were working alone, the task would seem a hopeless one. She is an affectionate creature, so

thankful for a small word of encouragement, and most penitent for a badly learned lesson, promising better things for the future.

DEATH BY THE WAYSIDE.

On my way from this house to the next, I saw the saddest of all sights, a poor heathen brought down to die on the road-side. His hands were moving listlessly, the film of death had settled on his eyes, and he was passing into that mysterious valley so light for a Christian. What was it for this poor heathen? I could only bend near him and pray that God, whose love is over all His creatures, would have mercy upon him. The poor wife sat beside him wailing bitterly; but her grief seemed to be that she had no pice to pay for his being taken to the Ganges, according to their custom, and have his mouth and ears filled with its holy mud, which ensures an entrance into the only Paradise they know. Sick and sad at heart I turned away, and thought there are other souls to save; shall we not rejoice to be permitted to carry to them the words of life?

Letters from MISS JONES.

[*Communicated by the Philadelphia Branch.*]

“NOT BY MIGHT.”

You may imagine that we often meet with things that are decidedly repulsive in our Zenana work; but all this is nothing compared to the great peace and joy we have, when we feel that God is using us to lead the women to the light.

One day I went to a house where Miss Woodward had been teaching. The interpreter and myself were met at the door by a very interesting looking woman who seemed quite glad to see us. We went into a miserable looking room, bare of all comfort, where we were asked to sit down on what seemed to be used for a bed, chair, table and everything else. Soon after, another woman came in who seemed to be a stranger, and I believe had never heard God's word. She looked very ill, but listened attentively while the other woman read. The first lesson was about Jacob and his two wives. The visitor

remarked that it was like stories of their gods who had many wives. I then explained that it was not about God that we were reading, that Jacob was only a man whom God loved and blessed.

The second lesson was in the New Testament about the healing of the Centurion's servant. I scarcely knew what to say, but I lifted up my heart in prayer, that if Jesus had sent me with a message to them, He would direct me. I talked to them about faith and how we are saved by it. But the stranger did not seem satisfied and said, "God causes us to do evil as well as good." And then she said, "I have been sick for many years and have felt my sins, and prayed so often for God to forgive them, but He has never heard me nor granted my request." The poor woman almost broke down with emotion. I talked to her of the love of Jesus, His power and willingness to save, until she promised to think of it and pray always in Jesus' name. She gave me her hand and a hearty good-bye. I went back to the house several times, but I have never met the woman again.

The last time I visited a house in which I am greatly interested, I never felt God's presence more. The woman has been taught for a number of years, and seems to understand all about the plan of salvation. Her son is a refined, well-educated man, and has often met me at the door and asked me in very politely. He believes in Christianity, and seems to be an earnest inquirer. The lesson this time was the third chapter of St. John's Gospel, and the woman seemed quite interested in my explanation of the new birth. While I was explaining the eighth verse, "The wind bloweth where it listeth," etc., she seemed very attentive, and just then her son came in and listened for a short time. The mother was sitting quietly thinking over what I had said, when all at once she said, "That all does very well what you are saying, but how am I to know when I am forgiven; how am I to know that Jesus death saves *me*?" Before my interpreter could repeat what she asked, the son told it to me in very good English and said, "I wish you would explain that, so that my mother can understand

it." I soon saw he wished to understand it as well. I then gave them my own experience; the son interpreted it to his mother as rapidly as I spoke. Afterwards he told me, that three years ago he did not believe that Jesus had died for us, and that He was the Son of God. But now he knows that Jesus is the Saviour of the world, but like his mother he does not feel that his sins are forgiven, and that he is saved. I then urged them to seek Jesus with all their hearts and they would not be disappointed.

LITERARY SOCIETY.

A committee of native gentlemen visited us, inviting the ladies of the "Home" to attend the anniversary meeting of the "Bengal Literary Club." Dr. Thoburn was invited to preach and give them an address at the same time. This association is composed of educated native gentlemen, who are able to speak English well, but very few of them are Christians. With one of our missionaries and Dr. Thoburn, I attended the exercises. On our arrival at the place of meeting we were met by a number of Babus, one a professor in a college here, who is a Christian, and was the main speaker of the evening. He led the way, and by means of lighted candles carried in the hands of native servants, we ascended the narrow stone stair-case, and after passing through several halls, we reached the "Literary Room." Here we found about two hundred persons assembled, not one European nor one lady in all the number. As we entered they greeted us with loud applause, and showed in many ways that they were pleased to have us present,—we being the first ladies I suppose who ever attended their association. The room was curiously decorated with leaves and wreaths of flowers. The intelligent-looking faces around me together with the general appearance of everything, occupied my attention during the few moments that elapsed before the meeting opened. Dr. Thoburn was invited to take the chair. After the reading of the minutes which were very interesting, he announced the subject of the address by the native Christian and professor, to be "Young Men." After giving an ac-

count of a period in the history of the young men of several different nations, he took up the subject of the young men of Bengal, and discussed their good and bad qualities, and the five accusations laid upon them by the old men of India and other critics. They were viz : "1st. Ill manners and rudeness. 2nd. Propensity for imitating foreigners. 3d. Political interest. 4th. Connection with different associations. 5th. Hankering after the old times of India." In each he earnestly and hopefully defended the young men of India, and said many things to encourage them to lead upright and useful lives. He proved that they were much better to-day than any in the past. That many deprecations of their conduct were on account of foreigners failing to understand the native character and their intentions. He urged them to cultivate good manners and to live moral lives. One expression that particularly struck me was this, "If any of you are moral, it is by accident ; for everything connected with your lives tends to pull you down to destruction. You will never amount to much until you respect your women and educate them." At this he was loudly applauded by all. Then he urged them to accept "truth" and live religious lives, "For," said he, "this is your only hope either in this life or in the one to come." It was a grand address ; the earnestness with which he described their condition and pointed out the way of escape, highly pleased me.

After this, others were invited to speak on the subject. An intelligent-looking Babu arose, and after moving a vote of thanks to the speaker, said he wished to notice a few of the points brought out in the address. He said he was not so hopeful of the young men of India as the former speaker. "For," said he, "we will never make much progress, as a nation until we have happy homes, where we will receive proper instruction." He then pictured strongly the real condition of a young man of this country, by describing his home and following him from infancy up to manhood. He said, "At the very time when the mind is the most susceptible of impression, we are taught dark superstitions and horrible things that hang over us our whole life-time. You cannot expect us to be good and

useful men until we have *good mothers, good wives and good sisters.*" This young man was *not* a Christian, although he publicly affirmed that the educated native could not believe in the Hindu religion. "But," said he, "when we forsake the Hindu religion prepared to receive some other, give us something in its place." You could see by the manner in which they applauded him, that they were in sympathy with him in what he said. Only a few of this large number were Christians, yet they had invited a Christian missionary to preside at their meetings, and had a native Christian gentleman to address them, and had invited us who were known to be missionaries, to attend their exercises. I believe that the salvation of India mainly depends upon Christian women—a great responsibility rests upon us. Oh! that God would use me in making their homes happy.

Letter from MRS. HOOK.

[*Com. by Germantown Aux. of Philadelphia Branch.*]

Our friends will deeply sympathise with Miss Hook's severe fall on the Indian steamer, which caused the fracture of her right arm. After great suffering from maltreatment we are rejoiced to hear from her, by a letter written with her left hand, that she is strengthened once more to resume her loved work.

CHANGES.

It was little more than three months after I bid adieu to my native land, when with a sense of relief, I found myself in Calcutta, and could rest from my journeying. My old mission home seemed a precious refuge to me, and a most cordial welcome from my fellow laborers made me feel domesticated at once. A few of my former companions are still here, but many have new faces, that very soon, however, became familiar. Though the inmates have changed, the old busy spirit exists, and from early morning to night the "Home" is a hive of industry. The twelve missionaries in this house and over ninety

children in the orphanage, are all enjoying a fair degree of health.

Out of the twenty-eight orphans that were under my care in 1871, fifteen bright looking girls presented themselves to me on my first visit to them with shy laughing faces. Of the rest some are married, and the others have passed away, none I believe without hope, and some with a bright joyful looking forward to the meeting with the Saviour, whom they had learned to love. I rejoice over every lamb safe in the fold ; they are some of the ripe fruit that our Mission has been instrumental in harvesting.

Calcutta has changed in many respects. I notice a very great improvement in the efforts made by God's people for every class. All the churches are doing something for the heathen, and societies are working for the ignorant and degraded Eurasians. The poor are looked after and sailors aided. The European soldiers and sailors are sought out and brought into the churches. The native Christians are encouraged and their children gathered into schools where they are taught the duties and responsibilities of their position among the heathen. Some sharp attacks have been made upon intemperance. In short, every kind of religious and charitable work is being vigorously pushed forward and there is much more activity than of old. Perhaps some of this life may be due to Dr. Thoburn and his working church. Energy and enthusiasm are very contagious and no one can see the life manifested here without a desire to be up and doing. It rejoices my heart to find that the English Christians are assuming their duties to the non-christian subjects, and I hope it may be an indication that English rule may meet with Divine approval and will be long sustained and prospered.

THE OUTLOOK AT ALLAHABAD.

The work in our Allahabad station has much increased. Four pleasant bedrooms have been added to the house, but even these are not enough to accomodate the missionaries who now number ten. One pleasant feature of the work there is that the neighbors have become interested in it, and young ladies who have left school, instead of plunging into society, study the lan-

guage and join us in teaching in the Zenanas, living at home and coming to us every morning. In the Zenanas the work is hopeful. During my stay the man and his wife who were baptised, came to our "Home" to attend the weekly prayer meeting, and both seemed thoroughly in earnest. The school in the compound is doing well. Lizzy and Jenny, two of our grown-up orphans have almost the entire charge of it, and their management seemed good. The children were studious and orderly, and one of the eldest girls seemed very decidedly to have embraced Christianity, and was suffering much persecution at home. Let us all pray that her faith may continue and grow stronger, until she becomes of an age when she may come out on the Lord's side and confess Him before men.

EARNEST WORK.

While providentially detained in Bombay, I was so fortunate as to make the acquaintance of some of the most faithful and earnest missionaries connected with the American Board, who are employing all the means for the attainment of the much desired end, and their efforts have been crowned with success. But Bombay is a more difficult field than Calcutta. There are many races and religions there and Mohammedans and Parsees of whom there are great numbers are difficult to convince. The Rev. Mr. Park extended to me the hospitality of his pleasant home, and he and his wife were truly friends in need. He is the editor of the well-known "Indian Evangelical Review," and in his study accomplishes an immense amount of labor, besides bazaar preaching, teaching and preaching in the native Chapel, and setting native pastors to work. Mrs. Park finds time to look after her house and two little children and make daily visits in the houses of the heathen natives. She is a daughter worthy of the sainted Mrs. Balentine whose memory is still fresh in the hearts of many at Amherst, Mass. May the Lord preserve them long to be a blessing to many.

INDIA—Allahabad.*Letter from MISS CADDY.*

OPEN PROFESSION.

You will I know rejoice with me in the good news I have to tell. The day after Christmas, a dear pupil and her husband were baptised. We had every reason to believe that they were sincere in their profession. The Lord's hand was so manifest that I think you would like with me to trace it. I was teaching one morning in a house, when a little girl who had once attended our school came in and sat beside me. I asked her why she no longer came to school. She replied that her parents were unwilling to send her, whereupon I asked her to take me to see her mother. On the way to the house she stopped before a door, and I supposing it to be the house, told her to knock, when I found that I had made a mistake. I enquired then who lived there, and on learning that it was a Bengali family I directed the child to enquire whether anyone would like to read. The door was opened by a stout, pleasant woman, who seemed very pleased to see us, and invited us in. She said she would like very much to read, but as her husband was without a situation she could not begin. When she learned that we took nothing for tuition, she willingly consented, and we arranged about books. When I visited her again, the Babu was at home and was sitting in the room, which was their only one. When I came to the Bible lesson I felt uncertain what course to pursue, as I might get involved in an argument with him, or he might argue away everything I said to his wife after I left. After seeking guidance, I determined to speak to him in English and try my ground. I found that he had been educated at the Baptist Mission College, Serampore, had long given up all idolatrous practices, and had felt convinced that Christianity was the true religion. He told me that he had but recently come to Allahabad, and had called on a Roman Catholic priest, supposing him to be the proper person to instruct enquirers. He added, "After I besought him to instruct me in the Christian religion, he gave me this

book," and handed me a small book, which I found to be a Roman Catholic Catechism. I looked into it a little, and remarked that there were some things in it which were not taught in the Bible, referring to one or two. He replied "I know that," and mentioned some others. The study of the Bible in college had not been lost to him although it was more than ten years since he left, for he seemed sufficiently familiar with its truths to be able to detect the errors in the little catechism. We had some further talk and reading in my Bengali Testament, and his interest was thoroughly aroused. He owned no Bible. and I was glad to be able to procure one for him with references. I directed him to call on some missionaries, possessed of a Christ-like spirit. I left a simple catechism with the Bo, in which the plan of salvation is clearly set forth. It was very much blessed to her. Both told me when I went again to see them, that before she read it she had been rather opposed to Christianity. but was now convinced. The Babu had often wished to cast in his lot with Christians, but his friends and relatives had prevented it, and his wife had opposed him. He now says that Christ has drawn his wife to Himself. The faith of the woman is very simple, and when once she believed she urged her husband to be baptised and to delay no longer.

We had quite a busy party at our "Mission Home" getting some suitable clothes made for the woman. Both of the ministers were satisfied with the Babu, who visited them before he was baptised, and with the profession made by his wife. They attend a native service held in Mr. Anderson's house, and have been to our "Home" twice to see us. It was an anxious time to know whether they would continue firm when it came to the point. They were excited, but did not hesitate, and now they seem perfectly happy.

The Bo has improved very much in her reading. She has read through the Gospels of Matthew and Mark by herself, and she says that when she takes up the Word she always prays that God may give her wisdom to understand. She told me yesterday that she had been trying to speak to the women who

come into her house, but that some of the older ones were very angry and scolded, they could not see why if she chose to become a Christian, she should think they would also. She said, smiling, "I did not get angry with them; why should I? Can I not bear a little for the sake of Him who gave His life for me?" These women are some Mohammedans who live in the neighborhood. I noticed that they came in and were inclined to gossip, and as the Bo is alone all day, and they walk in without permission and sit down, I was fearful lest they might prove an injury to her. The Bo says that when those women come in now she takes up the book and they do not stay. They have no children, so she has plenty of time for study through the day. She is anxious to improve herself, and I think will make a good scholar.

TRIALS OF CONVERTS.

I need hardly ask you to remember this Babu and his wife in your prayers. We who are brought up in Christian homes do not know what peculiar temptations those who renounce heathenism are subjected to. I can better understand Paul's tender solicitude for the young converts since these two have professed Christianity. The Lord had been working in their hearts long before, but He graciously used me in speaking to them. It was all of Him. Our pupil has suddenly gained her liberty to a certain extent, after a long seclusion in the Zenana. She comes out, and there is much to distract and attract her attention. She is intelligent and not very shy, so she needs a little careful guarding. Then, too, she comes in contact with those who are called after Christ, but are not of Him, and worse still, with inconsistencies in those who are truly His; coldness and indifference in many; yet, I am thankful that she knows that failure is of man, not of God or the religion of Jesus.

CHINA—Peking.*Letter from MISS COLBURN.*

GOOD CHEER.

The Autumn term opened with twenty-one pupils. In the corresponding month last year, there were but seven. In addition to their studies, to which they returned with great zest, it has been a month of busy preparation for Winter, and much sewing on wadded garments has been accomplished. The harmony which has existed among the members of the school, and their cheerful obedience to our every wish has been a delightful feature of the month. Sabbath preaching in our compound was continued through the Summer months by "Jung," and we trust his faithful teachings and earnest pleadings will not be in vain.

We had the pleasure of receiving a call from Dr. Brown of Yokohama, and I learned from him much of interest relating to the "Home" there. At the Sabbath evening service we listened to a deeply impressive sermon from him.

Letter from MISS BURNETT.

WORK OF GRACE.

You will rejoice with us when you hear what the Lord has wrought in our school. Through the month of December an unusual religious interest was manifested among the older pupils. Previous to this time our hearts had been pained by the indifference and opposition of those we had oft-times hoped were not far from the kingdom. While this feeling existed, we deemed it best to discontinue the meetings, but prayed and labored unceasingly for their salvation. At the first meeting held on a Sabbath evening at their own request, it was evident the Holy Spirit was operating on their hearts. The next evening, the invitation to pray was given to those who truly desired to consecrate themselves to Christ, and four of the girls immediately embraced the opportunity. These meetings were continued two weeks, the interest daily increasing. Several expressed their desire for baptism. In some cases the parents strongly

opposed this step. Heathen mothers and Christian daughters mingled their tears. It was touching to witness the distress caused by the fetters with which superstition had bound them. But our hearts swell with gratitude to our Heavenly Father that the earnest prayers of these young converts that "they might not be hindered," have in so many cases been answered.

On Saturday, January 5th, Dr. Blodget assisted by our Chinese helper, Jung, administered the holy ordinance of baptism to five of the number. This impressive service was held in our compound, and witnessed by all who usually attend on the Sabbath. The next day, the first of the week of prayer, they partook of the Lord's Supper at the Union meeting, and are now enjoying the privilege of this work.

Several of the other pupils have almost decided to become Christians, but their faith is yet too weak, to see how obstacles, to them insurmountable, can be removed. Pray for these. Even the hearts of the little ones are stirred, and their voices too, are heard in prayer and praise. We trust the good Shepherd will soon gather them into the fold. Our three Christian women have also felt the quickening influences of the Spirit; in several instances it was through their entreaties, the consent of the parents was gained.

Miss Colburn adds January 25th : Of the five who have publicly consecrated themselves to Christ, the most have been in the Mission several years. They are well instructed and promise to be very useful. All with one exception have sisters in the school. By conversation and prayer with each separately, an interest was awakened, their confidence gained, and a blessing followed. We have had many precious meetings when the younger ones have earnestly prayed that they too might become true disciples of Jesus. The hearts of the young converts are full of love and they express a desire to set a good example before their companions and win others to the Saviour.

JAPAN—Yokohama.*Letters from Miss Fletcher.*

LUXURIANT FOLIAGE OF JAPAN.

During the holiday season every moment was occupied in our preparations. Quick to imitate in everything, the Japanese have readily taken to our festival, in the idea of externals which accompany it, and I had no trouble in superintending the decoration of the schoolroom for the occasion. Japan is certainly unsurpassed in native evergreens, of which I counted twenty-nine varieties in our compound ; some similar to American firs and evergreen, others new, and peculiarly beautiful in form and tinting. In anticipation of New Year, the great national holiday, the decorations throughout Yokohama, and in Tokio, as we passed through last week, were very attractive. At gateways and doors were immense arches of light bamboo, mingled with dark pines or fir, and brightly ornamented with the red berries of the nonten, with oranges, and a smaller fruit, like a tiny lemon, both of which grow in quantities in parts of the island.

SIGHTS IN THE HOLIDAYS.

Miss Nelson and I attended early service in the native Union Church, as we do regularly on Sabbath, though our ignorance of what is preached, sung or prayed for, would be lamentably culpable under other circumstances. Still it helps to familiarize us with people and language, and I find it a great help to see and hear on every such occasion, especially when the Gospel is given to those whom we wish ourselves to teach sometime in the future.

Tokio is a city of never ceasing wonders to us, and indeed to many long acquainted with its palaces, temples and relics of an age and dynasty now extinct. In my visits to the Exposition, which was held within the limits of the great park of Uyeno, one of the two former burial places of the Tycoons in Tokio, I had become somewhat initiated in its mystery of

groves, temple buildings, spacious avenues, and vastness of space. I was glad to be able at this time to see something of the remaining glories of Shiba, whose temple, destroyed by the flames of incendiary malice, was once the pride of the capital, and whose grounds, the sacred necropolis of the Tycoon dynasty, now echo a silent rebuke to the desecrations of curious idlers in its walks and temple-aisles. I am awed and hushed under the shadows of these trees, which perhaps were venerated here when druidical altars were famous in ancient Britain.

“The groves were God’s first temples,” and even here, within sight and sound of heathen rites, I find myself under a mighty spell as we leave the busy thoroughfare in front, and enter the precincts of the temples by avenues of arched and interlacing trees and shrubbery. In a hurried visit we could gain scarcely an insight into the transition of Shiba from Buddhism to the worship of Shintooism. But enough was seen to tell of the splendor which surrounded the former during the long period of the ecclesiastical dynasty of the Empire, whose tombs still stand after hundreds of years, unshorn of magnificence. With the Japanese, cleanliness is but a little below godliness, and the temples are certainly more to be admired for the exhibition of the former than of the latter. Matted floors and polished wood in the dwellings are in this celebrated place of worship, united with an untold expenditure of ornaments in gold lacquered walls and pillars, and lavish display of native taste and skill in curious articles on bronze and other metals, sacred to the divinity whose image confronts at every step the Dai Butsu of the old heathenism in Japan. The time, it is said, is not far distant when Buddhism will have lost the last vestige of power over these people, so opposed as it is to individual thought and imperial rule, before which it is fast retreating. God grant that His kingdom may be set in its place in the hearts and homes of the land.

Letter from MRS. VIELE.

“GATHER THEM IN.”

I have been putting in practice the apprenticeship served with A. S. Kibbee, gathering children in the Sunday-school, and find it a much easier task in Japan than in Albany. The ever recurring question of hats and shoes for the needy, and how to provide them, never troubles us here; the first they never wear, the last, which cost from six to ten cents a pair when new, they leave outside the door when they enter, so no matter if they have lost the shine of new ones.

The regular Home Sunday-school is divided in classes, as at home and instructed by teachers. The new ones, whom I visit with some of my little girls, and invite to the school, I take in a room by themselves, and instruct as an infant class at home, talking through an interpreter, teaching them the Lord's prayer, texts of Scripture, and to sing our Sunday-school hymns, translated. Last Sabbath, though a rainy day, fifty girls came in, fourteen of them having babies strapped upon their backs, which incumbrance, however, seemed to stimulate rather than to be a drawback to them, they listening with great interest, and repeating the texts with the others, even while walking the floor to keep the babies still.

NEW YEAR.

Two years ago the Japanese government adopted the time calendar of other nations; so now their New Year, which used to commence in March, begins with ours, and they take a week of holiday, making a regular business of visiting and feasting. The custom of New Year's calls, which we borrow from the Dutch, was handed down to them by the Japanese two hundred and fifty years ago; so I have now seen it in the original, having been a custom with them from time immemorial, and it has not lost its identity by its modernizing process. The greatest difference is that the Japanese often take the whole family with them when they call, and a present besides. Not an uncommon thing is it to see the mother dressed in best attire, with her baby on her back, and one or two little ones

walking by her side, with or without the father ; and together or alone, I believe, all the family manage to visit all their friends : and a Japanese to retain his respectability must pay off all his debts, and start even with the world on New Year's day. Why did we not adopt this part of the custom also ?

During holiday week their homes are simply and tastefully decorated with green boughs, vines and ferns, some of them presenting a picturesque appearance. The bamboo, which grows plentifully here, is much like our willow ; this they cut, and stand tall branches full of leaves along the front of the houses, which being small, and built close together, gives the street the appearance of being built in a grove of willows.

The incongruity of the coolie's dress is a continual source of amusement to me. Many of them wear a sort of loose coat, the outside made either of one kind of coarse, cheap calico, or several colors put together in patch work, and wadded or stuffed with cotton, until as thick as our heaviest bed quilts, giving them the appearance of a cushion on the back. The lower garment is as apt to be of thin material, without lining, head bare, and the feet entirely unprotected except by straw soles. When it rains they wear coats made of rice straw, which being soft and flexible, hang loosely over the person. When I look into the neat, clean homes of the better classes, innocent of beds, chairs and tables, except the low stands about which they gather when they take a cup of tea I almost envy them their freedom from the fashions and vanities of life.

The "week of prayer" was quite generally observed by foreign Christians, and also the Christian Japanese of the place. What a wonderful stimulant it should be to our faith to know that during the week, from the family altars, church and social gatherings of perhaps not less than fifty nations, or tongues, prayers for the same subjects are being offered, and with two hundred and thirty-six translations of the Bible. Surely, "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

MADAGASCAR.

GRACE FOR THE PATIENT ONES.

A selection from the Journal of Bible women in Madagascar :

A woman whose husband was an evil liver and disliked religion, came to us, and said : ‘ What is this praying to God ? for too hard indeed is the trouble befalling me now.’

“ Then she told us the condition of her husband, and we said to her : ‘ There is grace for the patient ones, and if you will pray to God, and believe in Jesus Christ, His Son, and lean on Him, then you shall see good in the end.’ And she thanked us, ‘ for it is surely God whom you love,’ said she ; ‘ and so I will certainly pray to Him.’ But the wickedness of the man increased when he saw his wife diligent to pray. So he gave her no food, and beat her often ; and when the Sundays came he would buy meat, tempting her, but the woman, with one of her little children, would not eat it.

“ Then we inquired of her again, and said : ‘ How does your husband behave now ?’ ‘ All the worse in his wickedness,’ she said ; ‘ On Saturdays we put aside a little cooked rice, but he will not let us have it, for he mixes it with what he buys on the Sunday, and so we eat nothing on the Sunday.’ Then we advised her still to endure well, and read to her about the blessedness of those who hunger and thirst after righteousness.

“ And after that then he did not cease, but still beat her, and sometimes even struck her with a hammer on the shoulders, and one day threw her from a window in the roof of the cottage, but still her faith and patience failed not. And then we visited her again, and read Romans VIII., to her, and encouraged her. And the man could not compel her to forsake her Saviour, for she advanced still in the praying.

“ Some time afterwards she was full of grief for her little daughter, who, when her mother would not eat, then the child, too, would not eat, for the food had been bought on the Sunday. Then the man began to change, for the woman could not be stopped, through the grace of God. And oh ! what a change. That man has been lately made pastor of a congregation ; one

of the sons is a preacher, another is teacher in the school, and the mother and that little daughter are deaconesses there."

ENDLESS GRACE.

"As we went about on our business lately there was a certain woman, a slave, and she was old, but had never prayed at all. And we talked to her, and said: 'Are you one that prays? for that it is which frees from trouble and sin.' She answered: 'I am heavy burdened, and full of sorrow, having no friends.' 'We said: 'Where are your children?' 'One only is my child, and she is lost (sold away), and it is that which sorely troubles me; and I am seeking what will give rest to my heart.' Then we declared to her the Word, and said: 'Make friends with Jesus, the Son of God, and believe Him, for with Him there is endless grace. And if you do not meet your child here, you shall find her at the last, if she is one that prays.' And we read to her how that Christ's grace is sufficient for weary and tempted ones (I. Cor., 12:9.) Then she said to us: 'I thank you, for it is God alone who is able to take off sorrow, and so I will follow Jesus.'

"After this she made progress, and so was baptized in the Church, and in a little while after she found her daughter who had three children. Then she came to us, and said: 'Blessed be the God who has given great mercy now, and for time to come, of whom you told me, for He has sent me my child, who was lost, and I have seen her and her three children.' And we said: 'Let your faith advance more than in the past, for none can get blessing unless it comes from God; and hold fast Jesus Christ.' And so she is advancing now."—

The Missing Link Magazine.

Does it not come over us sometimes, with a crushing sense of ingratitude, that the Gospel is far more eagerly and thankfully received by the heathen than in our own land, distinguished as it is by blessings above all the nations of the earth? Shall we suffer the very abundance and beauty and preciousness of God's gifts to us to hide the Giver from our view, while the simple natives of Madagascar are rising to such heroism of faith as the records of their Bible women unfold?

Home Department.

What can be done at home to help Missionaries.

We have received, through Miss Lindley, a foreign pamphlet which gives to the ladies of the Free Church of Scotland a letter from Miss Lorimer of Glasgow, the first missionary sent out to Africa, from their newly-organized "Ladies' Society for Female Education in India and Africa." The letter bears date "Natal, August 2, 1877," and contains an interesting account of "a tour through many mission stations in Africa." It closes with the following plea, which is as appropriate to us American women as to Scotch Christians: "Since coming to Africa I realize more than ever how much we can do at home to help this Foreign Mission work. First, by PRAYER. It may be more stirring to one's spirit to look the heathen in the face and to plead for them, kneeling among them, yet prayer is as efficacious, rising from Scotland.

"Then by reading information, taking an *intelligent* interest in *all* missionary work, and a *minute* and *loving* interest in individual missions or stations, to which ties of special knowledge or friendship attract, one will soon come to understand the many anxieties and cares of missionary life. These concern not only the heathen, but the new young Christian life with its peculiar temptations and dangers in a heathen land, and also the second generation, the converts' children, who, like those of Scotch Christian parents, are "of the world" until per-

sonally "in Christ : " remembering further that their " world " is not the pure, moral, Christian-leavened one of home, but the immoral, debasing one of heathenism. Prayer will thus be full, particular, and fervent, and *will* prevail to the gathering in and building up of souls, and the strengthening of the hands and hearts of our dear friends in their loved but arduous work. Is it not a privilege that, although we cannot all go personally to the foreign fields, we can still be co-workers in the one work ?

" Intelligent knowledge of the details and needs will suggest various ways to help. USEFUL BOXES are one. It is best to write first to the Station, or the Secretary at home, and ask what will be most useful, for there is great diversity even among stations in Africa, and a box suitable for India would be utterly useless anywhere here. All material must be strong and of good quality, and, if made up, must be properly shaped and well sewed, otherwise we shall be affronted ! *Funds* are always needed—we can never get enough, not nearly as much as we can use. Our income is far below what it should be, and what it would be if only all our Congregations would give, little or much, according to their means. It is just the blessing and success which have attended the work that cause the need for increased supplies ; and is not that a cheering state of matters ? This is true woman's work, women's mission to women, and in every congregation there are women, whose duty and privilege it is thus to take part in it. Truly we women of Scotland have received freely ; let us give."

Mr. Spurgeon puts a home question to those who are in doubt as to the real use and necessity of foreign missions : " Dear friends, you sometimes say, ' Will the heathen be saved if we do not send the missionaries ? ' I will ask you another question, Will you be saved if you do not send out any missionaries ? because I have very dreadful doubts about whether you will. Do **not** smile. The man that does nothing for his Master, will he be saved ? The man that never cares about the perishing heathen, is he saved ? Is he like Christ ? "

Union Missions in the Heart of Africa.

At a drawing-room meeting in the house of Mr. G. F. White in London, last Winter, a rare and attractive reunion of Christians met to confer on the subject of a Concert of Missions for Africa.

After an inspiring review of the successive brilliant discoveries which have rescued the heart of the continent forever from the long dreariness of "The Unknown Land," and vivid pictures from the "Last journals of Dr. Livingstone" of the mourning, desolation and woe, wrought in these rich and beautiful dominions by the slave-trade, it was resolved by the representatives of three of the most powerful Christian organizations to unite in giving the Gospel to these interior nations, and so cure the evil at its central source.

Fifteen thousand pounds flowed at once into the coffers of the Church Missionary Society, and with the vigorous aid of the London Missionary Society at Tanganika, on the North, and of the Presbyterian brethren of Scotland, at Nyassa, on the South, it took up the grand mission-work in the centre, a three-fold army of the living God, sure of victory in His name over the prince of darkness in these long usurped domains.

Dr. Livingstone entered upon his heavenly rest before he saw the magnificent results of his life's work, but they live on and will live forever. Other brave men have followed where, with infinite toil and heroism he led the way, and the veil that had been dropped for so many centuries over central Africa, has in our day been lifted as by the very hand of God.

Was not the grand revealing purposely left for this period, when the selfish barriers of denominational exclusiveness are melting under the sunlight of a clearer Gospel?

"Through the courage and enthusiasm of our own great explorer, the Lualaba, with its affluents two thousand yards wide, is now discovered to be the Upper Congo river. The continuous navigation of this great stream to its mouth has at last been accomplished by Stanley, one of whose standing commissions had been to complete the researches of Dr. Livingstone, and

this he has bravely fulfilled. For the first time in the history of man, the mystery is lifted from the entire channel of the CONGO, and we realize it as a grander, vaster water-way than even the NILE. The mighty flood (which should henceforth be called the Livingstone), is found to rise close to the Zambese fountains, and in future days the inland argosies of regenerated Africa, (when the Arab slave-traders and desolaters shall have ceased their merchandise of men) may by its means almost cross the continent from ocean to ocean."

Only the opening of Africa to commerce and to Christianity will at last deliver her from the curse of slavery. But to this end the Christian church is directing her energies in a manner that is unspeakably gratifying and full of richest promise for the future.

E. H. S.

A Friend's Tribute.

A feeble tribute to a most excellent Christian lady—a standard bearer in the noble cause of missions—MRS. A. J. GRAVES (wife of DR. J. J. GRAVES of Baltimore) lately deceased.

A writer in "The Foreign Mission Journal" (Baptist) published at Richmond, Va. says :

"It was our mournful privilege to take part in the funeral services of this noble Christian woman, who fell asleep on the 18th of January, at her late residence in Baltimore. A mother in Zion is fallen—Nay, has risen!" She was the mother of our missionary, Rev. R. H. Graves, of Canton, and full of the spirit of missions. On whom has the mantle of our departed sister fallen? Who will lead the women of the South in their great mission to women of heathen lands? Let the Baptist sisters of Maryland and their sister-workers all over our Southern Zion join hands in an earnest and united effort to save the mothers and daughters of the pagan world. "They mourned the dead who do as they desired."

So speaks one of her own denomination.

But Mrs. Graves had been brought by the power of Divine grace into such close and intimate relationship with the blessed Master, that her Christian heart was too broad, deep and loving

in its sympathies to allow her to keep within the narrow precincts of sect or denomination, and her beautiful spirit of Charity could only find its exercise under the broad banner of "*The Woman's Union Missionary Society.*"

Her spirit was akin to that of the late Mrs. T. C. Doremus, from a visit to whom she caught an inspiration which led her to found a branch of that society in Baltimore, of which she was the honored and efficient Corresponding Secretary at the time of her departure to her "crown and mansion."

That all of our Christian women may emulate her bright example in works of faith and labors of love, and that the mantle of her truly Catholic spirit may rest upon one and all of them is the earnest prayer of

A PRESBYTERIAN.

Plain Words.

A Bengali widow in Lucknow sought liberty to worship God according to her conscience, and left the house of her uncle where she lived to find protection among missionaries. The Indian *Tribune* denounced the missionaries, but was answered thus by another native paper much broader in its views :

"We are not aware that there is any Fugitive Slave law in this country, forbidding Christian people to open their doors to those who are endeavoring to make their escape from servitude. Perhaps some one will say that there is no such a thing as slavery in British India ; but let such a one make himself acquainted with the condition of widows in Hindoo houses generally. There are doubtless exceptions ; but as a rule the Hindoo widow is in bondage of a very galling kind. She is looked upon as accursed, and to escape from the degradation and cruelty, many commit suicide. The Indian *Tribune* is unmeasured in its bitterness because the doors of the Zenana Mission were not shut against the poor creature that had sought protection there. The case came up for adjudication on the 5th inst. before the Civil Judge, Lucknow. But as the young lady testified her willingness to remain under the protection of her uncle, it was not found necessary to go on with

the case. There will be various conjectures as to the means employed to induce her to change her mind. It is evident that the bitterness expressed by the Indian *Tribune*, is felt to a great extent throughout the Native community. The thing is made to appear to them an invasion of their rights, which it certainly is not. Oh for the day when they will understand what true liberty is, and see that the religion which denies it thereby condemns itself."

Japanese Tea Party.

A lady from Wethersfield, Ct., writes to us "My Mission Band of girls have held their Fair and Japanese Tea-party, which was very pretty. We netted \$75.00, which, as it was a children's affair in a country town and in these hard times, we felt was doing well. Mrs. Pruyn was very generous to us, and not only showed us how to make the dresses, but loaned us her Japanese china and trays, which made a great foundation for our success. We desire for her kindness, to send a donation to the Japan "Home," although our main funds are pledged to Calcutta."

Warning.

We desire to warn our friends against an impostor who has been raising money under the signature of the officers of the Society. A member of our Mission Band in Fairfield, Conn., detected the forgery at once and telegraphed to New York to ascertain the truth. The woman professes to belong to a missionary family and asks for a small sum to complete the passage money for Calcutta. The Society never endorses any appeal for outside objects.

Mission-Band Department.

Japanese Holidays.

THE Japanese have a great many *fete* days, or "matsuri," as they are called, and to a person resident among them, it seems as if at least every third day is observed for some special reason, with a display of flags and symbols of various kinds. Most of these holidays are national, and celebrated throughout the country, while others are local, and confined to a particular village or city, or even to a certain portion of a city. One of those generally observed is the Emperor's birthday, on which occasion imperial and national flags are seen hanging in great profusion through the streets, while at night every house is illuminated by rows of lanterns, suspended oftentimes from the low eaves of the roofs. As the Emperor is considered to be of divine descent, there is in this festival, as in most of those which they observe, something of a religious element, although it would be difficult to discover wherein it consists, for it is celebrated by a general merry-making and free use of "sake," an intoxicating liquor made from rice.

Another *fete*, celebrated during three days in Summer, is the "tamamatsuri," or soul-festival. At this time it is believed that the souls of the departed visit the spots where their bodies have been buried, and must receive special attention. The poor deluded friends, therefore, are very careful to hang lanterns over or before each grave, and to replenish them with oil or fresh candles, in order to keep

them burning through every night of the festival. Fearing, also, that the spirits might be weary and hungry, after their long journey, they set bowls of rice and other food on the graves.

Many other anniversaries and holidays might be enumerated, but we will refer to only one other at present—that is the New Year Festival, which is the greatest of all. It lasts for nearly a week, and is more or less of a holiday to young and old. The fronts of the houses are decorated with long straw fringe and bamboo branches, and at night with lanterns. For the last week of the old year everybody is exceedingly busy, making or procuring new clothes, finishing up all kinds of work, and preparing a good supply of food, that they may be ready to visit and play when the holidays come. Another way in which they celebrate their New Year is by settling all accounts and paying up all debts. Perhaps this makes them particularly light-hearted, but whether this is the case or not, persons of all ages are seen engaged in games of various kinds throughout the four or five days during which the festival lasts. The streets are alive with men, women and children, flying kites, playing battledoor, or tossing balls and bean bags. In the evening they flock to the theatres and other places of amusement, or throng the streets, gathering in groups around different objects of interest. Here you see a crowd listening to an amusing story-teller, and there another watching the feats of a party of juvenile athletes, or “tumblers;” while numbers are busy bargaining with the men and women who are seated on the ground, on either side of the street, with their articles of merchandise spread out on mats before them, and lighted by tall, smoking, flaring candles, which actually perfume the whole atmosphere. These street merchants, who only come out after dark, are to be found lining the streets

every night in the year, though they appear in greater numbers, and with a larger display of goods during the New Year holidays.

J. N. CROSBY.

A Strange Funeral.

Lately I witness a strange sight. A procession composed of men and boys passed down the street shouting and beating little drums of baked clay with skins drawn tightly over them. I thought it was a wedding procession, because in Bengal, when the bride-groom goes to the bride's house where the marriage ceremony is performed, he sits on a handsome seat with a gilded canopy; and at the end of this procession something similar to it was borne on the shoulders of some stalwart men. In it sat a man who looked in good caste although his entire face was smeared with vermilion. His head was tied back to the seat with a cord, and I soon saw that he was a Jagee who was being taken to be buried. It seems they are buried in a sitting posture so as to make the people who worship them as gods believe that instead of dying as other men, they change their residence for one under ground. It is strange that the Hindus believe even what their reason and common sense assures them is entirely false.

L. RODERICK.

Which shall it be?

For two months the past Winter, I took the school in the Compound of our "Home" at Allahabad under my special charge. I found there was work enough among the fifty children to keep my heart and head busy. One dear child came to me in class one day, and said, "Ah! will you answer me one question?" She then began to tell me that one of the large girls, in the first class had

said that she believed and worshipped Jesus, and that she also believed and worshipped idols too. She asked us "Is that right?" Evidently the little girl was halting between the two religions, and wanted to compromise matters. I explained to the scholars how contrary the laws of Christ and their idols were. One said there is only one God, the others—there are many. One, "thou shalt not bow down to them and worship them;" the other, thou *shalt* bow down and worship; one, "love your enemies," the other, "hate your enemies." I asked if they could possibly obey both. "*No, No,*" was the unanimous answer of the class before me. Then I tried to show them how lovely Christ was, how much He had done for us, and ended by asking, who among them loved Jesus and would worship Him alone. All said, "*me do, me will.*"

Dear children they have much to pass through if they do. Many will no doubt forget much about Him when they are married and away from all Christian influence; but we shall surely meet some from this little band in the heaven above.

G. R. WARD.

NEW LIFE MEMBERS.

Mrs. Mary J. R. Buel, New York, by Miss E. S. Coles.
 Abraham Coles, M.D., Scotch Plains, N. J., by Miss E. S. Coles.
 Ernest R. Ackerman, Plainfield, N. J., by Miss E. S. Coles.
 Miss M. S. Weed, by S. S. of South Reformed Church, N. Y.
 Rev. Dr. and Mrs. Jared Scudder of Chittoor, India, by "Strong Memorial Band," Flatbush, L. I.
 Miss Augusta P. Wilson, by "Hillside Mission Band," Cold Spring, N. Y.
 Mrs. Wm. Reilly, Jr., by "Forget Me Not" Band, New Brunswick, N. J.
 Mrs. Parsons Cooke, by Mrs. P. A. Avery, Chicago, Ill.

BY THE KENTUCKY BRANCH.

Mrs. A. E. Sloane, by Kentucky College M. B., Pee Wee Valley, Ky.
 Mrs. Samuel J. Look, by "Hopeful Gleaners" M. B., Springfield, Ky.
 Rev. J. S. Hayes, D.D., by "Ray of Promise" M. B., Springfield, Ky.

OF THE PHILADELPHIA BRANCH.

Mr. W. B. Whitney and Miss Mary D. Whitney, by Mrs. W. B. Whitney.
 Mr. Charles Spencer, by the Ladies of Phila. Branch.
 Rev. Archibald McCullagh, by the Ladies of the 2d Presb. Church, Germantown.

RECEIPTS of the Woman's Union Missionary Society from
Jan. 24th, to March 24th, 1878.

NOVA SCOTIA.

Halifax, A "R. E. C." . . . \$3 00

NEW HAMPSHIRE.

Concord, Concord Aux., Mrs. Geo. E. Jenks, Treas. . . . \$62 00

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treas., (see items below) . . . 141 61

Newburyport, Mrs. Susan N. Brown An. Sub. . . . 1 00

Salem, Mrs. M. W. Jewett, . . . 1 40

\$144 01

CONNECTICUT.

Coventry, Mrs. R. M. Lillie, Collector, viz: Mrs. B. T. Preston, 10; Mrs. J. B. Porter, 5; Mrs. M. D. Jennings, 4; Mrs. M. J. K. Gilbert, 3; Mrs. M. L. Brewster, 2; Mrs. H. K. Talcott, 2; Miss E. K. Talcott, 2; Mrs. R. M. Lillie, 2; Mrs. C. H. Hunt, 1; Mrs. R. E. Loomis, 1; Mrs. L. P. Loomis, 1; Mrs. J. O. Pitkin, 50c.; Miss K. E. Pitkin, 50c.; Mrs. E. Kingsbury, 50c.; Miss M. Hutchinson, 50c.; Miss Augusta Porter, 50c. . . . \$36 00

South Norwalk, Ladies' Miss. Soc., per Miss E. G. Platt, to constitute Mrs. IRA HOYT and Mrs. J. J. CAPE, Life Members. . . 100 00

Wethersfield, "Zenana Mission Band," Miss Mary Southworth, Treas., for Orphanage in Calcutta, 25; for Mrs. Pruynt's Home in Japan, 10. . . . 35 00

\$171 00

NEW YORK.

Albany; Albany Branch, Mrs. Fred. Townsend, Treas., (see items below) . . . 79 45

Astoria, L. I., Mrs. A. E. Smallwood, . . . 9 40

Brooklyn, Miss M. Messenger, Collector, . . . 87 00

Clinton Ave. Zenana Soc., Miss Mary Roberts, Treas. for Miss Caddy's salary. . . . 482 00

Mrs. P. S. Smith, per Mrs. S. E. Warner, . . . 21 30

"Scudder Memorial Band," Miss Annie Merricles, Treas., of which for "Takee" in Japan, 60; and the rest for India, in gold, . . . 140 00

Buffalo, A Friend, a gift for the Lord's cause, . . . 65 00

Champlain, 1st Presb. S. School, per Mr. A. H. Cook, . . . 8 25

Coxsackie, Miss A. G. Fairchild, 5; Mrs. E. F. Spoor, 5, . . . 10 00

Flatbush, L. I., "Strong Memorial" Band, Mrs. C. L. Wells, Treas., to constitute Rev. and Mrs. JARED SCUDDER, Life Members. Collected by Mrs. Bergen, and Miss Vanderbilt; Mrs. Henry Lyles, Jr., 10; Mrs. John A. Lott, 5; Mrs. Abraham Lott, 5; Mrs. W. H. Story, 5; Mrs. M. H. Bergen, 5; Mrs. A. L. Zabriskie, 5; Mrs. J. D. Prince, 5; Miss Jane Antonides, 5; Miss S. Ella Schoonmaker, 5; Mrs. C. L. Wells, 5; Eliza Z. Lott, 5; Lydia L. Lott, 5; Phebe Ditmas, 3; Miss Annie Lott, 3; Mrs. John H. Ditmas, 3; Mrs. John Antonides, 3; Mrs. John Z. Lott, 3; Mrs. J. V. B. Martense, 4; Mr. E. L. Garvin, (Donation) 3; Mrs. G. L. Vanderbilt, 3; Mrs. Spofford, 3; Mrs. J. L. Zabriskie, 3; Mrs. Ferris, 3; Miss C. S. Vanderbilt, 3; Miss Gertrude Lefferts, 2 50; Miss Annie Lefferts, 2 50; Mrs. L. A. Wilbur, 2 50; Mrs. W. W. Story, 2; Mrs. Hess, 2; Mrs. W. C. Longmire, 2; Mrs. William Brown, 2; Miss Louise G. Zabriskie, 2; Mrs. Abraham Ditmas, 2; Mrs. W. H. Allgeo, 2; Mrs. Wm. Williamson, 2; Mrs. Cornelius Suydam, 2; Mrs. J. A. Martense, 2; Mrs. Winship, 2; Misses Duryea, 2; Miss M. McLeod, 2; Mrs. William Schoonmaker, 1 50; Mrs. W. K. Williamson, 1; Mrs. W. Allgeo, 1; Mrs. Stillwell, 1; Mrs. Rhodes, 1; Mrs. S. H. Williamson, 1; Mrs. Henry Stryker, 1; Mrs. Adrian Vanderveer, 1; Mrs. John Vanderveer, 1; Mrs. J. P. Vanderveer, 1; Mrs. John Ditmas, 1; Mrs. Peter I. Neefus, 1; Mrs. Hopkins, 1; Miss Gertrude Schoonmaker, 1; Mrs. Peter Schlover, 1 50; Mrs. Catharine Wyckoff, 50c. . . . 152 00

Flushing, L. I., Mrs. Albert C. Reed for "Band of Faith" . . . 20 00

"Missionary Link Band," of which from Mrs. A. C. Reed, 5; Mrs. S. B. Parsons, Collector, . . . 35 00

Glenville "Hope Band," per Miss Julia Harmon, . . . 20 00

New York, Collected by Miss J. Abeel; Mrs. C. H. Isham, 5; Miss M. I. Dagget, 3; Mrs. J. Butler Wright, 5; Mrs. A. H. Muller, 5; Miss J. A. Hyde, 1; Miss J. Penfold, 10; "Links," 1 50.

Mrs. Wm. Vigelius, per Mrs. Z. S. Ely, 30 50

Mrs. Z. Stiles Ely, 20 00

Mrs. Luther Clark, per Mrs. Wm. Churchill, 40 00

J. B. C., annual subscription, 5 00

7th Avenue Mission of Dr. Hall's Church, per J. Paton, Esq., for "Shunderie," 20 00

Miss M. L. Blakeman, "In Memoriam," 100 00

Mrs. H. S. Terbell, per Miss Doremus, 20 00

S. S. of So. Ref. Ch., Mr. J. S. Oberly, Treas., 58 76

Mrs. Daniel Parish, for "Nina," Calcutta, 50 00

1st Reformed Episcopal Church, Mrs. Ed. Rawson, Treas., for Zenana work in India, 331 00

Miss Sarah A. Willet, 2 00

Cash, 1 00

Mrs. James M. Farr, 20 00

Mrs. James Donaghe, annual subscription, 2 00

Mrs. Wm. Spencer, per Mrs. Jacob Le Roy, 100 00

Collected by Mrs. James Williamson; Mrs. A. M. Kerr, 20; Mrs. M. Williamson, 20; Mrs. Ross, 10; Mrs. F. H. Bartholomew, 5; Mrs. W. Edwards, 5; Mrs. A. M. Pomeroy, 2; Mrs. Dr. Tully, 1; Mrs. J. Driggs, 1. 64 00

A Friend, per Miss Dean, for Japan, 100 00

Mrs. H. K. Corning, annual subscription, per Mrs. Wm. Barbour, 20 00

Collected by Mrs. W. G. Lyon: Mrs. Rev. W. Adams, 4 50; Mrs. Geo. Carpenter, 4 50; Mrs. C. Bixby, 4 50; Mrs. H. Ivison, 4 50; Mrs. G. W. Lane, 4 50; Mrs. W. G. Lyon, 5; Mrs. J. Scott Boyd, 2 50; Mrs. W. H. Wickham, 2; Mrs. D. H. Wickham, 1; Mrs. A. C. Morris, 50c.; Mrs. W. H. Neilson, 4 50; Mrs. W. H. Barbour, 1 50. 39 50

Plattsburgh, Collected by Mrs. Moss K. Platt: Mrs. B. Wells, 1; Mrs. G. F. Bixby, 2; Mrs. Stafford, 1; Mrs. W. A. Fuller, 1; Mrs. W. Leek, 50c.; Mrs. Lafore, 50c.; A Friend, 44; Mrs. Thompson, 2; Mrs. J. Nichols, 60c.; Mrs. M. Hall, 1 50; Mrs. Atkinson, 1; Mrs. F. B. Hall, 5; Miss Crawford, 1; Mrs. Carver, 1; Mrs. Parmeter, 1; Mrs. Martin, 1; Mrs. Platt, 5; Mrs. Douglas, 1 50; Miss Parker, 1; Mrs. Stoddard,

1 60; Mrs. C. Moore, 1; Mrs. M. P. Myers, 1; Mrs. Chamberlain, 1; Miss O. Wood, 1; Mrs. Heath, 1; Mrs. W. Chap-
prell, 1. 79 20

Port Henry, "Willing Workers," for "Nettie W. Judd," Japan, 7 00

Rome, Mrs. T. M. Flandrau, Sale of three photographs of Miss Chase's Monument, 5 00

Syracuse, per Mrs. Robert Townsend: From Infant Class of 4th Presb. Church, Mrs. Henry Starin, Teacher, 20; Mrs. Townsend's S. S. Class in Ref. Church, with Mrs. Geo. Roberts and Miss Clary, 40; all for "Yasu," in Japan, in gold, 60 00

For "Fannie," Japan; Miss Scoville, Clifton Springs, 3; Miss Dunbar, Clifton Springs, 3; Mrs. Shafter, Clifton Springs, 5; Mrs. O'Sullivan, Pittsfield, 5; Mr. E. Owen, Boonville, N. Y., 3; The Misses Clark, New York, 5; Miss Bogart, New York, 3; Miss Truslow, Brooklyn, 3; per Mrs. R. Townsend, 30 00

S. S. of Reformed Church for two children in Chittoor, gold, per Mrs. R. Townsend, 75 00

\$2429 36

NEW JERSEY.

Bridgeton, per Miss Julia F. Nichols: Infant Class of St. Andrews' Ch., 5; Miss Hamilton, 2; Miss J. F. Nichols, 5. 12 00

Elizabeth, Eliz. Aux., Mrs. E. K. Pardee, Treas., towards support of two children in Calcutta, 15 00

Hackensack, "Chase Band," per Mrs. Williams, for India, 30 05

Newark, Newark Aux., Mrs. Dr. E. D. G. Smith, Treas. (See items below) 211 15

New Brunswick, New Brunswick Aux., Miss M. A. Campbell, Treas., 18 00

Orange, "Orange Band," per Mrs. Strang, for "Mary Lequeer," in Japan, 50 00

Summit, Mrs. H. L. Pierson, 1 00

\$337 20

PENNSYLVANIA.

Lenni, Mission Band, per Miss Clementine B. Smith, 20 00

Philadelphia, Mrs. S. C. Savage, for "Sarah Chauncey," and "Mary Eyre," 150 00

Philadelphia Branch, Mrs. Chas. B. Keen, Treas.

Salary and expenses of Miss Lathrop, 196 00

Salary and expenses of Miss Jones, 196 00

Miss Hook, 196 00

Salary of Miss Guthrie, 100 00

For "Werdy Ahteeya," Bible Reader in Cairo, Egypt, . . .	96 00
For "Shorelotta," Bible Reader in Calcutta, . . .	75 00
For five children in Mrs. Lambeth's Orphanage in Shanghai, Premium on the above sums in gold, . . .	200 00
Mission Work in the Home in Yokohama, . . .	10 59
To Miss M. Stewart Brown for Orphanage in Mexico, under Mrs. Hooker, . . .	25 00
(Total from Philadelphia Branch, \$1194 59). . .	100 00
	<hr/> \$1364 59

DISTRICT OF COLUMBIA.

Washington, Young Ladies' Bible Class of Trinity Prot. Epis. Ch., per Mrs. Fitzhugh Coyle, 30; Also Mrs. Coyle's annual subscription, 10. . .	\$40 00
---	---------

GEORGIA.

Savannah, Miss E. R. Falligant, \$1 00	\$1 00
--	--------

OHIO.

Cleveland, Mrs. Theodore Berry, 1 00	1 00
Springfield, Miss. Soc. of Meth. Prot. Ch., Mr. Thomas J. Finch, Treas., for "Martha Collier," "Priscilla Bassett," "Eliza K. Searing," "Eliza Brown," "Mamie Bell Jones," 100. For "Hannah Reeves," 30; and "Susannah Shore," in Japan, 30, 160 00	
	<hr/> \$161 00

ILLINOIS.

Chicago, Chicago Br., Mrs. O. F. Avery, Treas. (See items below). . .	\$190 57
---	----------

MISSOURI.

St. Louis, St. Louis Aux., Mrs. S. W. Barber, Treas., balance for support of "Shooshie." . .	\$20 00
--	---------

CALIFORNIA.

Columbia, "Sunset" Mission Band, per Miss G. L. Dealey: Mrs. Sevensing, Miss Johanna, and Fritz, 3; Mrs. Dealey and Miss Grace, 3; Mrs. Sarah Tobey, 2; Mrs. H. Mandeville, (in memory of her daughter Gertrude), 1; Mrs. Lydia Duchow, 1; Mrs. Elvira Ward, 1; Mrs. Louisa Pitts, 1; Miss Nellie White, 1; Miss Katie Schoettgen, 1; Misses Annie, May and Fannie Mansfield, 1; Misses Jessie and Lizzie Stewart, 1; Mrs. Tyler and Miss Lily, 1 25; Mrs. Wing and Laura, 1; Mrs. Barry and Miss Lily, 1; Miss Etta Sullivan, 85c. . .	\$20 10
---	---------

SUBSCRIPTIONS FOR "MISSIONARY LINK."

Mrs. Ed. Rawson, 9; Mrs. C. L. Wells, 7 50; Miss Messenger, 3; Miss Mary Southworth, 8.45; Mrs. Crowell, 3; Mrs. Wallace, 2.50; Miss Kate Gardiner, 3; Mrs. Fitzhugh Coyle, 7.20; Mrs. W. G. Lyon, 7; Miss Julia E. Bull, 3; Mrs. Judd, 9; Miss Arctularius, 2.45; smaller subscriptions, 22.99. . .	88 09
Premium on gold, . . .	3 45

Total from Jan. 24th to March 24th, 1878, . . .	\$5035 37
---	-----------

Mrs. J. E. JOHNSON,

Ass't. Treasurer.

RECEIPTS of Boston Branch.

Mrs. Walter Baker, Dorchester, for "Eleanor," in Miss Higby's school, Maulmain, . . .	25 00
Mrs. L. J. Knowles' collection for Bible Reader in Calcutta: Mrs. L. J. Knowles, 25; Miss Abby L. Turner 5, . . .	30 00
Mrs. Burr Porter's collection for Mrs. Knowles' Bible Reader, 26.90; for the school in the Home in Japan, 26.91, viz., Oliver Ditson, 10; Mrs. Ditson, 3; Miss Graves, 1; C. H. Dit-	

son, 5; Mrs. P. H. Porter, 2; S. N. Marston, 5; Mrs. Sumner, 2; Mrs. A. D. N. French, 2; Mrs. Byam, 1; Dr. Ahlborne, 1; Mrs. Mason, 1; Mrs. Alice Adams, 1; Mrs. Waldo Adams, 1; Mrs. E. L. Adams, 1; Mrs. N. Henderson, 1; Mrs. H. W. Johnson, 1; Mrs. H. S. Almy, 1; Miss Aborn, 1; Mrs. Stone, 1; Mrs. Potter, 1; Mrs. H. E. Raymond, 2; Mrs. Harvey Jewell, 1; Lincoln House Band, 8.81, 53 81	
--	--

Mrs. H. D. Osgood, "Links" and Photograph,	2 00	Mrs. G. S. Harwood, sub. and "Link,"	1 60
From Trinity Mission Band, Mary L. Todd, Treas., for Miss Marston's work in Calcutta,	28 00		\$141 61
Through Mrs. Frank Wood, for "Link,"	60	MARIA N. JOHNSON,	
Mrs. H. Hitchcock, for "Link,"	60	<i>Treasurer.</i>	

RECEIPTS of Albany Branch.

The "Bethlehem Church Band," through Mrs. K. T. Udell, Bethlehem Centre, N. Y. (including sub. to "Link.")	5 00	Miss Eliza Phelps, through Mrs. J. Townsend Lansing,	1 00
Mrs. Wm. Parker, through Mrs. Bancroft,	1 00	"Willing Workers" Mission Band, of Port Henry, N. Y., for "Nettie W. Judd" in Japan Home, by Mrs. Frederick F. Judd, Pres., of which from Mrs. J. B. Spencer, 10,	35 00
Mrs. Thos. D. Wells, for "Link" for 1878,	60		\$79 45
Mrs. S. O. Vanderpoel, for the "Angels' Band," in Memoriam,	20 00	MRS. FREDERICK TOWNSEND,	
The "Temple Grove Band," of Saratoga, N. Y., through Mr. C. F. Dowd,	16 85	<i>Treasurer.</i>	

RECEIPTS of Newark Branch.

By Mrs. Few Smith, from Mrs. J. Howard Smith, "Persis Mission Band," Miss Doety, 10; Mrs. Mason Gallagher, 5; Miss Gore, 1.75; Emma's Mite Box, 2.10; Proceeds of Needle-work, 1.15; Mrs. Howard Smith, 10,	30 00	Day, for "Link," 50 cts.	2 50
Mrs. George Harrison, for "Link,"	50	By Miss Few Smith, net proceeds of Mr. Warren Clark's two Lectures, of which for Sanitarium, 100, for Miss Roderick, 58.15, from Second Presb. Church,	158 15
By Mrs. Ann M. Pierson, Calvary Church,	20 00		\$211 15
By Miss Few Smith, Trinity Ch., Mrs. Albert Baldwin, 2; Miss		MRS. E. D. G. SMITH,	
		<i>Treasurer.</i>	

RECEIPTS of Chicago Branch.

Infant Class of St. James' Church, per Mrs. Ryerson,	5 00	payment for Bible Reader under Mrs. Pierson, Yokohama,	12 50
Mrs. J. M. Gibson,	5 00	Miss Phoebe L. Smith,	25 00
Tickets for Mrs. Cook's parlor Lecture, added,	2 00	Mrs. P. A. Avery, to constitute MRS. PARSONS COOK Life Member of the W. U. M. S.	50 00
S. S. class of Mrs. Nichols,	22 47	Mrs. E. Hunt, Fine money,	9 00
Mrs. Wm. King,	5 00	Mrs. Erastus Foote,	2 00
Sale of Kardoo,	75		\$191 32
Mrs. Edwin Hunt,	3 50	Less, paid for expressage on Annual Reports,	75
Mrs. Hunt, for "Link,"	60		\$190 57
Mrs. Newberry,	1 00	MRS. O. F. AVERY,	
Byron (Ill.) Branca Soc. added to donation in Dec., per Mrs. T. H. Read,	5 50	<i>Sec. and Treas.</i>	
Mrs. Henry W. King, for "Fannie King," in Calcutta Orphanage,	30 00		
Mrs. Mary G. Reynolds,	20 00		
Mrs. General Stager's quarterly			

RECEIPTS of Phila. Branch from Feb. 1st, to April 1st, 1878.

Through Miss H. A. Dillaye: Mrs. Emma Crozier Knowles, . . .	100 00	Through Miss M. A. Longstreth: Mary R. Haines, 2; Mrs. A. L. Lowry, 5; Mrs. J. M. Hayes, 2; do. "Link," 50 cts.; Henrietta W. Pearsall, 8; do. "Link," 50 cts.; Rebecca F. Fenimore, 5; do. "Link," 50 cts.; Beulah Coates, 5; do. "Link," 50 cts.; Rachel S. J. Randolph, 5; do. "Link," 50 cts.; Annabella E. Winn, "Link," 50 cts.; Margaret B. Dixon, "Link," 50 cts.; Gertrude B. Bickley, "Link," 50 cts.; M. A. Longstreth, for a pupil in Mrs. Bennett's school, 25, . . .	61 00
Through Mrs. Samuel F. Ashton: Mrs. Wm. C. Houston, 5; do. "Link," 60 cts.; Mrs. J. B. Van Dusen, 5; Mrs. Thos. C. Hand, 5; Miss Mary Gilbert, 5; Mrs. Chas. Gibbons, 3; Mrs. A. E. Schulze, 2; Miss Augusta Schulze, 2; Miss Fanny Bryan, 2; Mrs. Jos. S. Keen, and "Link," 1.60; Miss Vallance, 1; Mrs. Robbins, 1; Mrs. S. F. Ashton, 10, . . .	43 20	Through Mrs. J. E. Graeff: Mrs. E. R. Beadle, 2nd. Presb. Ch. . . .	2 00
Through Mrs. H. M. Stuart: Ch. of the Ascension, 10; Mrs. H. M. Stuart, "Link," '77 and '78, 1.13, . . .	11 13	Through Mrs. R. G. Stotesbury, Ref. Epis. Ch.: Miss Harriet Benson, . . .	100 00
Through Mrs. R. C. Matlack: Mrs. Stephen H. Greene, 10; Miss Carter, "Link," 1; Young Ladies' Miss. Soc., Church of the Saviour, 25, . . .	36 00	Through Mrs. C. C. Hughes: Miss A. Pechin, 25; Mrs. C. C. Hughes, 2, . . .	27 00
Through Mrs. M. Adams: Mrs. L. Shober, 10; Mrs. Dunton, 5; Mrs. Ed. Y. Townsend, 5; Mrs. Benj. Coates, 5; Miss Beulah Coates, 2; Mrs. James Fenton, 3; Mrs. Mary Adams, 3; Miss L. Kisselman, 1, . . .	34 00	Through Mrs. T. S. Foster: Miss Julia Davis, "Link," 60 cts.; Mrs. Vanevra, "Link," 60 cts.; Mrs. Vanakin, "Link," 60 cts. . . .	1 80
Through Mrs. I. S. Williams: Mrs. J. B. Myers, 10; do. "Link," 1.50; A Friend, 10; Mrs. M. Hill, 5; Mrs. B. Tingley, 5; Mrs. A. Getze, and "Link," 1.50; Misses Smith, 2; do. "Link," 50 cts.; Mrs. Heiskell, "Link" for '76-77-78, 1.50; Miss Lehman, "Link," 50 cts.; Mrs. Griffiths, 1; 1 copy Mrs. Pruyn's book, 1; Miss Emma Boswell, "Link," 50 cts.; Miss Kate Souder, "Link," 50 cts.; Miss R. Hood, "Link," 50 cts.; Miss Williams, "Link," 50 cts.; cash for "Link," 3, . . .	44 50	Through Mrs. J. F. Page: Mrs. Washington Butcher, . . .	5 00
		Interest from Harriet Holland Estate, . . .	490 00
		Collection at Annual Meeting, . . .	44 80
		Germantown Auxiliary, through Miss Holloway, Treas.: Mrs. W. B. Whitney, to make Mr. W. B. WHITNEY and Miss MARY D. WHITNEY, Life Members, . . .	100 00
			\$1100 43

Mrs. C. B. KEEN,

Treasurer.

For use in Library only

For use in Library only

Princeton Theological Seminary-Speer Library



1 1012 01046 6458